

T H E
CHARACTER
 O F A
 True Protestant.

HE is one that professeth the Doctrine and Discipline of the *Church of England*, as it is Established by the Laws of the Kingdom, and professeth against the Contrary. He sticks to the Protestation of *Ausburge*. from whence he had his Name: He loves the *Unity of the Church* so, that he endeavours next her *Verity in Faith*, her Unity and Conformity in Discipline with that Church, not daring to broach any new Opinion, nor preach them to disturb the *Peace* of his Aged Mother! Private Interpretations of Scripture he approves not; but submits his own, and maintains none against the received and approved Doctrine of the Church, whereof he is a Member. He thinks that Evangelical Counsel is to be observed, and that all things must be done in Order and Decency: He owns the King to be the *Head of the Church*, as it is Personall, and hath Sworn him *Gods Deputy* in Government, and trusted with the Sword, which he must not bear in vain: He dares not question his Authority, who is only answerable to *God*; but in his Heart, honour him, as *Gods Vice-gerent*; and knows, that to resist his Power, is to resist him that gave it; and though the Penalty be Damnation, yet he fears not for that so much as the Offence given, to *God* who gave that Power: He Confesseth an Obligation to *Gods Moral Laws*, and Man's Judicial; and that there must be Obedience Active, as well as Passive, to the One, and the Other: He knows *Christ's Spiritual Kingdom* opposeth not the Temporal Claim and Power of Kings; but *Cesar* must have his Tribute (the Badge of Conquest) as *God* must have his in the Acknowledgment of his

his Protection; and dare call his Sovereign, the *Anointed of God*, since *God* called *Cyrus* an Heathen so; not for the Holiness of External Unction, but the Internal Character of Supream Power. So he can make a difference between *Types* and *Metaphors*; the *One* being in Persons, the *Other* in Words. He conceives Passive Obedience always due to the King, where Active cannot be performed with a Good Conscience. He believes Faith alone cannot justify, without Works; but both together; the *First* before *God*, the *Second* before Man. He believes *God* rewards above Merit; yet that there is difference in Glory, and Reward, though all have Fullness: Traditions and Ceremonies he reverences, as they are Antiquities, and stream from the Spring of Original Purity, not to the necessity of Doctrine, but Discipline. He detesteth Parity in Church or Common-wealth, as tending to Anarchy. He dares not Swear against his Conscience, nor vow Implicite Obedience to occasional Ordinances. He thinks no Authority but the same, or greater than that to whom he hath made a Judicial Vow, can disannul it: He is Loyal, for Conscience sake, to his Sovereign; Charitable, for *Gods* sake, to his Neighbour; and dares not do that unto another, he cannot be contented should be done unto himself; muchless rob his Sovereign of his Birth-Right, or deface *Gods* Character. He thinks *Dixi vos digestis*, belongs Supreamly to his Sovereign, Ministerially to his Subjects: He dares not distinguish betwixt the King, and his *Person*; but thinks those that dare be so bold, derive their Logick with the *Jesuits*, from Hell. His Heart thinks no Disloyal thought, muchless dares he speak a Word to lessen the Reverence due to Majesty; not for fear of Punishment, but the Sin. In a word, he is One that dare in his Princes Just quarrel, meet Death with chearfulness, as *David* met *Goliath*, or as *Daniel* went into the *Lyons Den*; and can serve his *God*, his *King*, and *Country*, without Fear of Enemies; and with chearfulness, can sing his *Nunc Dimitte*, as *Simeon* did with his *Christ* in his Arms. And this alone is your *True Protestant*.

L O N D O N,

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